## SOME NEW BOOKS. Was It Marlowe?

Whatever may be thought of the success of the writer's attempt to designate the true author of Shakespeare's plays, it is an ingenious and interesting book which Mr. W. G. Zeigler has given us, under the title of II Was Marlowe (Dot Henneberry & Co.). We are not sure that Mr. Zeigler's paradoxical hypothesis might not have been put forward more effectively in an essay than in a novel, for the adoption of the narrative form has exposed him to the danger of committing anachronisms which he has not always escaped. For instance, in his account of the trial of a person accused of a felony in the reign of Elizabeth, he assigns to him a counsel, a barrister, who examines and cross examines witnesses. As a matter of history, in the England of that epoch, an accused person could not be represented by counsel with regard to matters of fact. Then, again, it is difficult to treat a subject of controversy in the guise of a novel without violating the eathetic canons of that form of composition. In the tale before us, the reader is left in the dark regarding the fortunes of the heroine in the years preceding the last scene of the narrative. Her appearance then is too suggestive of the deus ex maching Nevertheless, the story cannot be neglected, but must be read in connection with the preface and the appendix to order to appreciate what may be said or imagined on behalf of the theory that Christopher Marlowe was the author of the best, if not all, of the Shakespeare plays. For it is, in the novel that the author undertakes to give a plausible answer to the obvious objection that Mariowe died wine years before the composition of the best plays that pass under Shakespeare' name. The explanation suggested is that Marlowe did not really die at the date of his supposed death, but had the gravest possible reasons for desiring the report of his death to be believed

It is the grounds of his theory, set forth by Mr. Zeigier in the preface and the appendix. that comprise between them some twenty pages to which we would here direct attention. He be acknowledging that, for the assumption that the Shakespeare plays were written by Marlows, two premises are required, namely, first The proof that he did write or could have written them, and, secondly, the discovery of a sufficient motive for his concealment of the fact, As to the first inquiry, Mr Zeigler's belief hat Christopher Mariowe could have written the plays is supported, as is shown in the appendix, by the opinions of Phillips, Collier, Dowden, Malone, Swinburne and Dyce. These opinions, to which we shall presently refer, are founded upon the striking similarity of the strongest portions of Marlowe's acknowledged works to passages of the Shakespeare plays: the tendency of each of se to degenerate into pomposity and bombast in passages of tragic pathos, the similar treatment of characters and the like spirit that pervades them. The esteem in which Marlowe was held by his contemporaries in the English intellectual world is attested by Petowe, Chapman, Peele Blunt, Harvey, Chettle and Drayton in words that are strikingly contrasted with the meagre contemporary notices of Shakespeare. We are reminded by Mr. Zeigler that Ben Jonson's verses commendatory of Shakespeare, which are prefixed to the Folio Edition of 1623, cannot be included among contemporary allusions, for they were not written until seven years after Shake speare's death. Ben Jonson failed to write any thing eulogistic about Shakespeare while latter lived. Henry Pettowe, on the other hand, writing in 1508, speaks of "Marlo admired, whose honey-flowing vein no English writer can as yet George Peele wrote: "Unhappy in thine end. Marley, the Muse's darling for thy verse, fit to write passions for the souls below. If any wretched souls in passions speak." Gabriel Harvey, writing in 1593, the year of Marlowe's reputed death, asks: "Is it a dream" or is the highest mind that ever haunted Paul's or haunted wind, bereft of that same sky-surmounting breath, that breath that taught the tympany to Michael Drayton's words are more fa-"Next Marlow, bathed in the Thespian prings, had in him those translunary things that the first poets had, his raptures were all air

and fire, which made his verses clear." Let us giance now at the testimony of those discerned close resembiances between Marlowe's tragedies and those which are attributed to Shakespeare, and who have held the forme poet intellectually qualified to have produced the latter compositions. Thus Philitps, in his "Theatrum Poetarum." published in 1680, calls Marlows "a second Shakespeare, not only because he rose, like him, from an actor to be a maker of plays, but also because he seems to have a resemblance to that clear, unsophisticated wit that is natural to that incomparable poet." have contested the paim with Shakespeare in Venus and Adon's and 'Rape of Lucrece.' would have become a formidable rival to Shakespears." Dowden says of the period when Shakespeare is supposed to have begun writing for the department of tragedy was then dominated by a writer of superb genius, Christopher Marlowe. Shakespeare, whose powers ri-The Comedy of Errors' and 'Love's Labor Lost, "Marlowe," is convinced that "with added years and well-directed efforts, he [Marlowe] would have made a much nearer approach to Shakespeare than has yet been made by any of his countrymen." Swinburne points out that 'in his first stage, Shakespeare had dropped his plummet no deeper into the sea of the spirit of man than Marlowe had sounded before him, and, in the channel of simple emotion, no poet could cast surer line IRichard III.) is doubtless a better piece of work than Marlowe ever did-I dare not say than Marlows ever could have done. It is not for any man to measure above all it is not for any workman in the field of tragic poetry to take upon himself the responsibility or the authority pronounce what it is that Christopher Marlowe could not have done."

11. But it may be said, admitting that Marlowe was competent to produce the tragedies which pass under Shakespeare's name, how can his authorship of them be reconciled with the fact that he is said to have died in June, 1583, before any of those plays was acted. They could scarcely have been possibuteous compositions, otherwise we should have heard of them, as we have of Marinwe's translation of the first book of Lucan's "Pharealia" first published in 1600 Then. again dying as he is said to have done, at the age of 25 his term of life would have much more than the work which is known beyond reasonable doubt to be his Let us look then, at the evidence for his heath. The accredited account is that Mariner was dain with his own eward in a tarrent bray. I free a careful examloose and rentradiction. Thus, in September 1503. Harvey wrote that Mariawe's death was due withe pingue. In 1567. Thomas Beard, the Puritan. "It so tall out that in London streets as he Marowed a gruder unto with his dagger, he stabled Merce records. "As the root Lyconbron was shot to death by a correct rival of his, so a bristopher Mariowe was stabled to don't by a hawdy sere Roland attributed Mariour's douth to drinking The first of them in many a savern tried at last subdued by some viewded. In the year last mentioned. Vauchan wrote as tellows "You to ferior to these was our Christopher Martinee, he profession a playmaker, who as it is reported somings and a dore the exert contract freeds Prints It so happened that it Deption a little values about these mass from Lemina. as he means to much with his polymers one named Team's account. Autom vertile in 1680, and not remembering the date of Martiner's reputed death, asserted that he was the working of the face

the Green Curtain playhouse." The name, however, of Ben Johnson's adversary is well known. Ostensibly more conclusive entry from the burial register of the Church of St Nicholas, Deptford, which has been furnished to Mr. Zeigter by the present incumbent, the Rev. William Chandler: "Christopher Marlowe, stain by Francis Frazer sep. 1 of June, 1883." The surname "Frazer" had been given to the world by Dyce and others as "Archer," and is so printed in the Encyclopedia Britannica, but this is evidently a misreading. There is no record of Frazer's escape or trial. Although Ben Jonson was thrown into prison and brought near the gallows for his duel on Bunhill, the alleged stayer of "kynd Kit. Marlows" appears to have vanish.d so utterly that it was not until the last quarter of this nineteenth century that even his name. written in the burial register, became correctly

Admitting, for the sake of argument, that Mar-

lows may not have died at the date of his imputed death, we come to the second question, was the authorship of the plays concealed." Mr. Zeigler would suggest as a plausible answer that Marlowe's master spirit labored until his death tremendous fear. What else but the dread of arrest and capital punishment for hands of Jews "Have you any Christians some crime could have kept him silent until, unwarned and unprepared, and, therefore, unable to attach his name to his finest productions, he entered the "undiscovered country?" Was , shade of thought and sentiment in Austria-Hunit not possible, continues Mr. Zeigler, that the gary speaks through the pen of the Hebrew. crime which compelled Marlowe to feign death was committed in 1593, and that it was not be, but his adversary, who perished in the brawl If so, would not the dread of being tried for mur der, intensified in his case by the knowledge that a warrant of arrest for blasphemy had been previously issued against him, have kept Marlowe hidden in just such a condition of darkened vistor solation and solitude as Frederick Schlegel deemed indispensable for the creation of the strong est tragedies that pass under Shakespeare's name? Suppose this effacement had continued for five years, that is to say from 1593 to 1598 all of the finest plays which it is possible to attribute to the pen of one man could have been written. As a matter of fact, what occurred during those five years? Several of Marlowe's as knowledged dramas were published under his name, and at least "Titus Andronicus," "Romes and Juliet," "Richard II." and "Richard III." appeared without the name of any author upon their title pages. On the other hand, the first published drama bearing Shakespeare's name was "Love's Labor Lost," 1598; "newly corrected and augmented by W. Shakespeare" were the words on the title page. Are we then to conclude that Marlowe died in 1598 instead of 1593? Aubrey right, after all, in asserting that Marlowe (perhaps under an assumed name) was the man who was killed by Ben Jonson in the duel

That Marlowe at the date of his reputed death was in imminent danger of suffering the severe penalties denounced by English statutes against biasphemy, there seems to be proof. The accusation of blasphemy is to be found among the Harleian manuscripts, and is entitled: "A containing the opinion of one Christopher Marloye, concerning his damnable opinions and judgment of religion and scorn of God's Word." lt is endorsed: "Copy of Marloye's blasphemies, as sent to Her Highness" [Queen Elizabeth). On it is also a memorandum that, within three days after the delivery of the resultant warrant of arrest based thereon, Marlowe "came to a sudden and fearful end of his life." For an account of the supposed circumstances under which Marlowe, in danger of the penalties, not only of blasphemy, but of murder, found safety through the assumption of another's personality we must refer the reader to Mr. Zeigler's book. We would only note that in the text "Hamlet" said to have been acted for the first time in 1598. which is several years earlier than the date accepted by most of the students of the history of

# The Modern Jew.

much ground, if any, there is for the anti-Semitic movement is question to which an answer is attempted in The Modern Jew by Arnold White (F. A. Stokes Company). Mr. White is well known to English and American readers through his contributions to various reviews, and the fact may be recalled that, some eight years ago, he was commissioned by Baron De Hirsch to make arrange ments at St. Petersburg for the transportation of Russian Jews to Argentina. In this volume of three hundred pages he discusses the Semitic problem as it is presented not only in Russia, but in Austria, France and England. His conclusions are based on first-hand observations, and Majone thought that 'if Mariowe had lived to they certainly are not warped by any personal finish his 'Hero and Leander,' he might, perhaps, prejudice against Jews. He honestly tries to be Hungary, there exists a certain antipathy among behalf of the Jew as in favor of the anti-Semite. Collier considered that 'Marlowe, had be lived, Nevertheless, he thinks that the inflow of Russian and Polish Jews into England should be checked by some legal restrictions, and he is con vinced that the ultimate solution of the Semitic problem in Russia is to be sought in colonization. He does not regard Argentina, however, as the best place for a colony, but he would prefer Turkpened slowly, may, at the time when he wrote ish Armenia, which, owing to the sweeping destruction of its inhabitants, is now almost empty. have well bestated to dispute with Marlowe | and from which israelite influence might be grad his special province. Imitators and disciples ually extended over Palestine. That upon the had crowded around the master." Dyce, in his | whole, Mr. White has produced a useful and trustworthy book may be inferred from the fact that some of his assertions and suggestions have given offence to the anti-Semites, while others are equally unsatisfactory to the Jews.

> Let us look, first, at the chapter which deals with the Jewish question in Austria-Hungary. The dual monarchy contains more Israelites than any other country in Europe, with the exception of Russia. In the territories at present included in the Austrian or Cisleithan Kingdon there were in the reign of Maria Theresa 200,000 Jews; in 1800 there were 1,143,305. In Hungary, under Joseph IL, in the last quarter of the last century, there were but 25,000 Jews; the number has now reached 1,000,000. These figures are somewhat larger than those of the official census, which underrated the actual number of Israelites, for the reason that, in many parts of the Hapsburg Empire, they have become merged in the native population. For instance, in Hun cary about twenty-five per cent of the Jews have become Magyarized, and adopted Magyar | the race, they say, that its efforts are directed. names, these do not figure in the census as Jews at all. This is particularly true of Budapest In the year 1890, out of 1,214,363 inhabitants in Vienna, 118,495, or about ten per cent., were Jews. Budapest contains some 150,000; Prague possesses more than thirty synagogues. In Galicia the Jews have not diminished in number, in spite of the fact that many annually leave the country on the contrary, in the last twenty years they have increased 34 per cent. In Austrian Silesia they have increased 64 per cent in the same time. in the Bukowina, 74 per cent. The Jews now form 11 7 per cent. of the population of Galicia. 12.5 per cent of that of the Bukowins and 16 per cent of the population of Silesia. A fifth part of the land in Galicia belongs to Jews. In the Bukowina 22 per cent of the great landed propriciors are Israeliies, and the remaining real estate is, for the most part, encumbered with

debts to them. Although the Jews form bardly 5 per cent of the 1stal population of the Austrian or Cascithan Kinedom, they contributed 19.8 per cent to the 15.802 students at Austrian Universities in the winter of 1887 88. That year, in the Vienna I neversity out of 6.350 students, 2.500, or 40 per cept were Jews In 1885 '89 the Budapest Unversity numbered \$ 679 students, 1195 were Jews. A third of the professors are of Jewish origin. (if 28) teachers in the Vienna University in the same year about 30 per cent were Jews. The Budapest Polytechnic, in the same year, had 175 scholars of whom 201 were Jews the Comas Academy 500 scholars, of whom 480 were Jews In the dymnasien (classical schools) and Real schulen (high schools) of Hungary 20 per cent of the panels were Jews although they Tagradiam &c contents this is a report tion of construct but 4.5 per cent of the popular lation in the Austrian Gymnasica Realschulen the Jews furnished 18.5 THEST cent of the attendance. In the intermediate scholar, were Christians and 77 per cent Jews.

nical schools in Vienna, only 110 were Jews, an indication of their aversion to bandicrafts as a means of livelihood. At the end of 1887, out of 560 fully qualified attorneys in Vienna, 350 were Jews, and out of 360 partially qualified attorneys (the candidaten so called), 510 were Jewa. At the end of 1889, out of 999 members of the Vienna Stock Exchange, elected by vote, 885 were Jewa. Of the Vienna houses in the old parish districts, 40 per cent., or, if we reckon the mortgages, 70 per cent are the property of Israelites. Of mili-tary doctors in 1877, 7 per cent. were Jews, in 1889, 23 per cent; whilst, of the doctors admitted to practice in 1889, 39 per cept, were of Jewish origin. Finance and commerce are, practically, in Israelite hands; the great business houses, the banks, and such railways as do not belong to the State are controlled by them. Manufactures are either in the hands of enterprising scions of the nobility, foreigners or Jews, and, were it not for the assistance of Jewish bankers, most of the noble manufacturers could not carry on their business. Not only in the professions of law and medicine, but also in literature and journalism the numbers of Israelites are out of all proportion to their quots of the population. Throughout Austria-Hungary the press, with the exception of the Czech organs, is almost exclusively in the on your staff" the editor of the great Budapeat newspaper, the Pester Lloyd, was asked. "I think we have one," was the editor's reply. Every

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Mr. White's observations have shown him

that, with the exception of Russia, the Jews are more hated in Austria than in any other country on earth. The prejudice exists alike in every stratum of society from the highest to the lowest. All political parties, also, are united in their dis like of the Jews. Thus, although the Judenhetse has been usually associated with the anti-Semitic groups of the German party, "Down with the Jews" is as much the watchword of the Czechs as is "Down with the Germans!" The Austrian nobility is proverbially exclusive. An aristocracy which prides itself on its sixteen quarierings of chivalry, has kept also the belief held by its mediaval ancestors that the Jews are the bitterest enemies of the Christians. It is among the middle classes, however, that the hatred of the Jew is most intense. According to our author, the phenomenon may be traced, partially at all events. to the superior business qualities and corresponding prosperity of the Israelities. In other words t is jealousy which excites the Judenhetze. Mr White testifies that the difference between the Austrian and the Jewish tradeamen is marked. Enter a shop kept by one of the former, and you will come out disgusted with the offbandedness and incivility you have met with. It is as if the shopkeeper who serves you were conferring a great favor on his customer. The Jew on the other hand is civil and obliging, often obsequious obsequiousness is much preferable to downright rudeness. In commerce and money making, the Jew beats the Austrian all along the line. He keeps his object always in view, and goes s'ead! toward it. The Austrian loses ground through nonchalance and indolence. Weakness of purpose seems ingrained in the character of the Austrian To observe it, we are told we need only to walk along a street between 8 and 10 in the morning. No Austrian is in a hurry. Business will wait. The office will not run away If you see a man walking fast, you may depend upon it that he is a Jew. Lack of energy is the strongest defect in the Austrian character. In such an atmosphere of enervation, no wonder the industrious and determined Israelite reaps a rich harvest. The Austrian avenges himself on the Hebrew by harred and abuse. He perceives that he is hopelessly distanced, but he cannot or will not recognize the real cause. The Jew he says, is ein Streber or unscrupulous "striver," a cheating trickster, a man who will use any means foul or fair to get on. This aspersion must be taken with grains of salt, however. Mr. White doubts whether, in the towns at all events, the Jew is any more grasping than the Christian Both are animated with the same desire to succeed

But the Jew has the energy and the will to follow up his aim in life. To gauge the feelings of the native peas antry toward the Jews is a matter of difficulty, for here it is impossible to deal in generalities. Some sixty-five per cent of the total population of Austria-Hungary may be considered as dependent upon the cultivation of the soil. The enormous number is made up of so many various nationalities and their occupations are carried on under such varying conditions, that what applies to one race of country is inapplicable to another. On the whole, our author has no doubt that, throughout Austriaimpartial and as willingly adduces evidence on the peasants toward the Jews. In some parts of the dual monarchy, however, as, for example the Tyrol, one finds few or no Jews, and in these districts the feeling is merely a latent sentiment. Behemia, Hungary and Galida are the countries where the Jew is most frequently encountered in village life. In Galida anti-Semitiam is notoriously prevalent. Hohemia is the most fertile of the many countries that compose the Hapsburg dominions. Here the ordinary wages of an agricutural laborer amount to 60 kreuzer, or about 25 cents a day, while the daily wage for female field labor is 12 cents. Winter often throws the Bohemian agriculturist out of work for months together, and during this time the necessities of life must be obtained on credit from an Israelise shopkeeper, since no Czech peasant was ever known to lay by even a trife for a rainy day. The accommodation has to be paid for in the following summer. Thu burden of debt goes on from year to year. Pinching poverty, rags and dirt, if not absolute ruin and starvation, form the lot of but too many

### of the Bohemian field laborers. 111.

At the present time there are two parties in Austria which term themselves anti-Semites; the Christian Socialists, with Dr. Lueger at their head, and the Clerical Germans. Since, however, with regard to the Jews, their tenets are, practically, identical, it is more convenient to class both parties under the general title of anti-Sem-We are sold that the movement finds most favor among the younger members of the social body, indeed, the students may be said to form its backbone. The anti-Semites deny that they attack the Jewish religion: it is solely against They even affirm that the persecutions of Jews in the Middle Ages were political rather than re-"The cause of the people's fury against the Jews in the Middle Ages, as it has been at all times since, was the unlawful usury and the profits made from all classes of people by Jewish intrigue and cumning Numerous grievances were at that ume brought by the citizens of various towns before their government. Only in those days people were not clear about this, namely, that, in the Jews, they had to deal with a foreign nauon and an alien race, and, therefore, religion had to be used as a characteristic." What the Austrian and Semites really aim at is thus set "They want to see forth in their own words. the influx of Jews into various districts limited by lawful means, because they feel it to be huri-They seek, therefore, to obtain a revision of the laws, by which the Jews may be made to experience certain restrictions. And, againwe are quoting from the anti-Semite catechism "The Jews, under the mande of religion, form, in reality, a political, social and commercial company which guided by uniform principles, and with a secret understanding between themselves. aims at the subjugation and exploration of non-Jewish peoples. The Jews in all countries and in all languages are in this aim at one, and work for its accomplishment unanimously. It is, therefore impossible for the Jews in the country where they happen to dwell, ever to take an honest interest in the lot of their non-Jewish compatriots. In abort a Jew can never cherish an honest patriotism; he is always, and above all conscious of being a member of the 'chosen' Jewish nation and if he piece as German, French or English, it is, at most, a calculated hypocrasy. From within the pair of his poculiar community. the Jew looks out upon all Gentiles as his enemies whom he has to combat with cunning and treach ous duel or 150s, when feet Junson killed his schools (Mittelschulen) only 22 per cent of the law, the Jew considers himself above all other While conforming to his peculiar moral Marlows, the poet on Bunbill coming On the other hand of the 6,274 pupils at the tech all laws of the land, but always in such a manner

that the abuse cannot be brought home to him. The Jews consider themselves the natural aris-tocracy of mankind, and believe, on this ground, that they should be masters of the world." Touching the latter assertion, Major Osman Bey reports in his book "The Conquest of the World by the Jews," how an eminent Jew at a gathering of Jewish elders at Cracow, in the year 1840, said: "So long as we do not have the newspapers of the whole world in our hands to deceive and blind the people, our mastery remains a chimera." When, in the year 1852, the Jew Cremieux, who, in 1870, was to set a price on the German Emperor's head, issued a summons to the founding of "The Israelitish Alliance," he wrote: "Our nationality is the religion of our fathers -we know no other. The Jewish doctrine must, one day, cover the whole earth. Success is certain. Every day will the net which Israel casts over the globe extend itself. Let us make use of all opportunities; our power is great, let us learn to employ it. What have we to fear? The day is not far off when the wealth of the world will belong exclusively to the Jews." The prophecy of Cremicux seems to be well on its way to fulfillment, so far as the Austrian, or Cis-Leithan, Kingdon is concerned. It may be true that only a dead nation is afraid of foreigners. But Austria is worse than dead she is a house divided against herself; a conglomeration of races fighting against one another, with no common, national feeling Hungary, on the other hand, is a nation in the true sense of the word, brimful of patriotic sentiment, and almost bursting with the sense of her own importance. It is this sentiment that is enabling Hungary to absorb the Jewish element. especially in the capital. The Jew of Budapest is as ardent a Hungarian as is the Magyar, and he changes his Semitic name to a Magyar name in consequence. Nothing of this sort takes place in Vienna, where the Jews are looked upon as enemies, and treated as such; driven back upon their own nationality, so to speak. The Jew conceals his feelings and laughs in his sleeve. for he knows that the simple Viennese cannot do without him. He is their banker, their doctor, their dentist, their lawyer. He rules their money market, directs their industries, and writes their newspapers for them, wherein, perhaps, he may abuse himself. The anti-Semite can whine and rage, and talk of bloody upheavals, but the Jew knows better. Such things may happen

in Paris, but they will not occur in gay, pleasure To Mr. White it seems evident that the antiemites of Austria have taken the wrong turn Had they attempted to fight the Jews on their own ground, to arouse a spirit of energy and emulation among their own people, to inculcate principles of thrift and self-help among the peasantry and raise them from the slough of despond into which they have in many districts fallen, they would at least have deserved well of their country. At present the Jew is the victor, and, until Europe as a whole deals with the Jewish question in a spirit of far-sighted constructive statesmanship, the problem in Austria is unlikely to be solved by the deposition of the Jew from the place he has

legally won for himself under competitive condi-IV. During mediaval times the lot of the Jews in France was, if anything, worse than that of their o-religionists across the Channel. The Israelites in that country were almost incessantly exposed ecutions and banishment. We see the French kings exiling the Jews from their dominions, only to recall them a few years later, in order that they might provide the money needed for the administration of government or for a crusade. Philip Augustus, Louis IX, and Philip the Fair. after expelling the Israelites, felt obliged to welcome them back. Without the Jews, indeed, the rench monarchy would have become bankrupt Philip Augustus is said to have used them as a sponge to suck up the money of his subjects, and after the completion of the absorbing process, to have squeezed out of them every farthing they sed. The causes of Jewish unpopularity in medieval France seem to have been much the same as those which brought about their expulsion from England. The causes were ignorance. superstition and credulity. It is at the same time to be borne in mind that they were the bankers. the money-lenders, the sharp business men. In the reign of Philip Augustus they were also possessed of extensive landed property, a form of wealth, however, which they did not long retain. as popular discontent compelled the King to prohibit the tenure of land by Jews. It was not until the end of the fourteenth century, or about a hundred years after the expulsion of the Israelites by Edward I from England, that an edict of Charles VL irrevocably banished the Jews from French

Until the monarchy had passed away, and

until France was laboring in the travail of her

Revolution, the Hebrews may be said to have been

strangers to her territory, although a few Jewish

refugees from Spain and Portugal were tacitly

It is not to be forgotten that the modern and legal

teleration of the chosen beople began in France

It is alleged that Napoleon, by convoking a Grand

Sanbedrim, contemplated both commercial and

suffered to find a refuge in Hori-aux

military advantages. He is said to have hoped to turn to his own profit the wonderful system of acquiring information possessed by the Jews, which enabled them not only to command a supply of the precious metals, but also to control much of the internal traffic of Europe. However this may be, the fact remains that to the initiative of France is due the equitable treatment which Jews now receive in Central and Western Europe. What is not so well known is that before Napo eon ameliorated the status of Jews in France and gave them equal citizenship he invited replies to twelve questions, among which we note the following: "Will the French people be esteemed by the Jews as strangers or as brethren' The answer was "The Jews of France recognize in the fullest sense the French people as their brethren." "In what relation according to the Jewish law, would the Jews stand toward the French? The teply was: "The relation of the Jew to the Frenchman is the same as that of Jew to Jew. The only distinction is in their religion." 'Do Jews born in France consider it their native country? Are they bound to obey the laws and customs of the land. The response of the Sanhedrim to this query was "The Jews acknowledged France as their country when on pressed how much more must they when admitted to civil rights" We note, also, the final inquiry 'Is it permitted or forbidden to practise usury with strangers." The answer was: "The Talmud allows legal interest to be taken from brethren and strangers; it forbids usury." Mr. White opines that no impartial mind, examining the replies given by the Sanhedrim to the questions of Napoleon, and reviewing the history of the last ninety-three years, would be able to aver that the Jews as a whole have kept their side of the bargain. However unthinking and despicable French Anti-Semitism has become, it is our author's conviction that it connot be truthfully alleged that there is no ground for resentment at the manner in which French hospitality has been used by the Jews. It is, at the same time, conceded that in France, as in England, Austria and Russia, the evil that has been done has not been the work of the religious Jew; it has been wrought by the Jew, who, while refusing to accept the burdens of citizenship along with its rights, has renounced the faith of his fathers in favor of a materialism which has always excited the ungovernable passions of European peoples, and will doubtless continue to excite them whenever the evils reach such a point as to be intolerable. The attitude of the French Jews toward the

Franco-Russian alliance was avowed by the organ of the Jewish community. Darkest Russia. this organ, it was declared authoritatively on Feb. 12. 1892, that, "The Russian loan was coldly met by French investors, and the scanty measure of support that it received was obtained under re of the most influential kind on a small number of very large capitalists and credit socie ues whose honesty may be gauged by the false statement they published to the world that the loan was covered seven times over." It is pointed ity of the great money-lenders risen superior to their desire for profit. It has been alleged that, if the Jewish bankers had remained alo French public would have subscribed the loan over and over again, and that no good would have resulted from Jewish abstention. Here we have, however, a definite statement on the part of the most pious and humane portion of the Jewish community to the effect that the Russian loan was obtained only under pressure from "very large capitalists," who are roundly charged by their coreligionists with dishonesty for publishin the statement that the loan was covered seven

times over. It is a mistake to suppose that the French aristocracy is a unit in the support of the anti-Semitic movement. Not a few of the great families in France are connected by marriage with the Jewish race. For instance, the Prince of Wagram married a Miss Rothschild, and the Prince de Ligne another; while the Duchesse de Gramont was also a Miss Rothschild One of the Furtado Heines married the Duc de Rivoli, another Prince Murat. The Duchesse de Richelleu and the Duchesse d'Elchingen also belonged to the family of the Heines. The two heiresses of old Mr. Cohen of Antwerp married the Marquis de Tailly and the Prince de Lucigne Faucigny respectively. The Oppenheimers also married their daughters to sprigs of the aristocracy. The Duchesse de Cantries was a Miss Sina, as was also the Comtesse d'Harcourt Miss Haber married the Marquis de Grouchy, Miss Lowenheim bears the old name of Duchesse de Fitz-James, and Miss Mires is now Princesse de Polignac, while many others on numerous to mention have married wellknown French noblemen. It would be a mistake therefore, to consider that, throughout the Dreyfus affair, the Catholic and military influence has been unanimous against the Jews. Such help. however, as the Dreyfusard side received from the great families was surreptitious and never was sllowed to leak out. To those who appreciate the fact that a partnership in anti-Semitism was irtually involved in the Franco-Russian alliance, it will be obvious that French persecution and the apprehension of a compulsory Jewish exodus from France necessarily throws Israelite influence interest and sympathy on the side of England and the United States.

V. After reporting the evidence of his own eves and ears, with regard to the intolerable condition of the Jews in the fifteen Russian provinces con-stituting the Pale of Settlement to which and to Poland they are restricted, Mr. White undertakes to state the case for Russian anti-Semitism. The reasons why Mr. Pobledonostelf and other Russian Ministers persecute Jews are not generally understood, it seems, in England or in the United States, Critics of Russian policy, rarely attempt to place themselves at the stand point of those they condemn. Our author avers that, looked at through Russian spectacles, the confinement of the Jews in the fifteen provinces of western Russia known as the Pale and in the provinces of Poland, is not only an act of reasonable statesmanship, but no other policy is compati ble with the development of Holy Russia on nationat lines. The Polish Jews are prolific beyond parallel. For a hundred years they have multiplied as no people on earth have multiplied, if they have not waxed mighty, they are increasing at four times the rate of the Russians, who, themselves are the most prolific nation in Christendom. Russian statesmen of to-day, when reflecting on this fact are compelled to regard themselves as trustees for a peasantry numbering 100,000,000 souls who are intellectually undeveloped and as backward in civilization as were the English of the sev enteenth century. Education has not touched them with her finger up. Superstuous as West Afri can negroes, the Russian peasant, especially in his cups, falls an easy prey to the astute and temperate Oriental race, which exploits his vices and plays with case upon his superstitions and his prejudices for the purpose of gain. It must remembered, moreover, that the peasants, although ignorant and credulous, are industrious faithful and devoted to their Emperor. The Jews, on the other hand, in the eyes of Muscorite Ministers, are cosmopolitan; Russian, neither in blood, religion nor insunct. Thus the case presented to Hussian statesmen is by no means so simple as it seems to slapdash Western phil

There is still another element which the ruler of Russia are constrained to take into considera-The intellect of the Jew is masterful His assiduity, his fron resolve to get on, his seif. denial and ambition surmount all natural obstacles. It is, according to our author, a sober statement of fact that, if all careers in the Russian Empire were thrown open to the Jews, not a decade would go by before the whole Restan administration from Port Arthur to Riga, and from Arch-The Russian nature is self-indulgent, impulsive,

anthropists.

rescue of their suffering trace.

It is all-good by way of apology that the profits derived from lending money to Russia on that occasion were pairty and that the desire of gain was not the metive which induced the Jewish bankers of Paris to enter into the affair. The fact remains that the Russian loan was taken by Jewish capitalists, and Mr. White was told at St. Petersburg by authoritative persons in the administrative sphere that no private conditions were made such as might autebrate the lot of the wretched Jewish population herded in the slum rites of the Pale. An Jewish votice of weight is known to have been raised to beseech israelite millionaires in the name of humanity to desist from lending money to the assassin of their race. The rich Jews in western Europe and in the United States were dumb, and when a protest in the name of the suffering millions of the Pale was raised by a non-low, the defence of the great leracitie money lenders was undertaken by the Jewish press. Since then, the word has been passed around that the grievances of the Russian Jews have been, to a considerable extent abated according to Mr. White, the condition of the Russian Jews to day is what it was in 1891, with the additional cause of privation and hardship that the freundity of the Jews exceeds that of all other human between the return.

M. W. H.

The Fairre of Socialism.

ism of principles set forth in the author's previous works, "The Psychology of Peoples" and "The Psychology of the Crowd." Here he examines the causes which have given birth to socialism, and those which favor or retard its propagation He depicts the conflict of the old ideas fixed by beredity upon which civilized societies still repose with the new ideas born of the new conditions which have been created by the evolution of modern science and industry. Without contesting the lawfulness of the tendencies of the greater number to ameliorate their condition, he inquires whether it would be possible for socialistic institutions to exert an influence to that end. He replies in the negative, being convinced that the triumph of socialism, which he deems not improbable in at least one European country, would prove fatal to human welfare and human progresa. Without attempting to follow him through a discussion which occupies some four hun dred pages, we may offer an outline of his con-

After pointing out that socialism, as defined by its chief teacher, Karl Marx, is in contradic tion to most of the data of modern science, Mr. LeBon admits that it possesses an enormous force by reason of the fact that it is tending to assume a religious form. Once having assumed this form, it will be no longer for its votaries a debatable theory, but a dogma to be obeyed; a dogma whose power over the mind will end by ming absolute. It is precisely for this reason that socialism constitutes the most formidable of the dangers that have hitherto threatened modern society. As its complete triumph in at least one civilized State is by no means impossible, our author essays to indicate its consequences for any nation that may hope to assure its happiness by submitting to the prescriptions of the new religion. What are the principal socialistic dogmas? Mr. Le Bon replies that, if we set aside the fan-

are essential and which are rendered at least possible of temporary realization in certain countries by the natural evolution of things, we shall find that these programmes may be reduced to four cardinal points: First, the suppression of the too great inequality of wealth by progressive taxation, and by sufficiently high death duties; secondly, the progressive extension of the rights of the State, or of the collectivity which will replace the State, and will differ from it only in name; thirdly, the resumption of the soil, capital, industries and enterprise of all sorts by the State; or, in other words, the expropriation of the present proprietors for the profit of the community; lastly, the suppression of free competition and the equalization of salaries. Our author, of course, does not deny that the realization of the first point is possible; he even concedes in theory that there might be a kind of equity in restoring to each generation of the community the surplus of the fortunes accumulated by preceding generations, and in thus avoiding the formation of a financial aristocracy which is often more oppressive than the old feudal system. As for the other points, and, especially, the progressive extension of the rights of the State, whence would result the suppression of open competit and, finally, the equalization of salaries, Mr. Le Bon insists that these could only be realized at the price of national ruin, for such measures are incompatible with the natural order of things. and would bring the nation which should submit to them into such a glaring state of inferiority compared to its rivals as would promptly result in the yielding of its place to them. This is not to say that the socialistic ideal may never be tem porarily realized somewhere. On the contrary, our author has shown in the course of his book that certain nations are manifestly tending to a greater and greater extension of the power of the State; but he has also shown that, by that very fact, these nations have entered on the path of decadence. For the socialistic ideal is one of base equality and humiliating servitude which would inevitably conduct the nations which should submit to it to the last degree of prostration. It is not to be supposed, however, that the inhabitants of a socialistic State would long submit to the consequences of their illusion. As Herbert Spences has pointed out in his treatise on Sociology, the rictorious phase of socialism could not last, but would produce fearful ravages among the nation or nations which should suffer from it, and would end in the ruin of many of them. Our author holds that the immediate fate of the country which should first witness the triumph of socialism may be traced in a few lines. The people will, of course, begin by despoiling and then shooting a few thousands of employers, capital-

ists and members of the affinent class; in a word. all the so-called exploiters of labor. Intelligence angel to Mery, would pass into Israelite hands. and ability will be replaced by medicenty. The equality of servitude will be established everygenerous and passionate. Russians would have where. The dream of the Socialists being accom-

The fate which threatens certain European na-

was covered seven times over? It is pointed onto by Mr. White that inasmuch as these very offer human beings. They are worse off to day because their numbers are greater. The golden offer human beings are worse off to day because their numbers are greater. The golden opportunity was lost never to return.

M. W. H.

The Funce of Socialism.

A striking contribution to the discussion of the Macrolland after this admission by the well informed organ of Jewish opinion, that the loan to Russia could not have been prevented had the pity and human.

The fate which threatens certain European nations to deal to discussion and creating the objects of the Jews exceeds that of all offers to discussions and creating the following the product of the function of the Jews exceeds that of all offers to discussions and creating the object of the sales which threatens certain European nations already that of certain peoples elsewhere. We need not fly to an unknown future to find count times in which the dissolution of society has been distribution of society has been distributed to predict the dissolution of society has been distributed to predict the dissolution of society has been distributed to predict the dissolution of society has been distributed to predict the dissolution of society has been distributed the discussion of the Latin republics of the latin republics of the intervention of the Latin republics of

at the disposal of the first general who is willing to lead them to pillage. Every general who wishes in his turn to seize the reins of government will always find the armed bands needed for the assassination of his rivals and for putting himself in their place. So frequent are such catastrophes in the Latin-American republics that the Euro pean papers have almost given up recording them, and are scarcely more concerned with what passe these pitiable countries than in the affairs of the Laps. In Mr. Le Bon's opinion, the final lot of the southern half of the Western World will be a return to primitive barbarism, unless the United States shall do it the immense service of conquer ing it. To drag down the richest countries of the earth to the level of the negro countries of Sar Domingo and Hayti, this is what the Latin-American republics have accomplished for half of the American continent "What a contrast," exclaims our author, "with that which the English have done in North America! What a contrast aye, and what a lesson! How lamentable to think that such a lesson should be lost."

It is not only the substitution of universal con-

scription for a professional army which will facili-

tate the triumph of socialism. Its success will

be furthered by the tendency now frequently observed among highly educated and intelligent persons to countenance, if not openly embrace, its doctrines. Let us hear Mr. Le Bon upon this point. 'What makes modern socialism so threaten ing is not the as yet very insignificant change which it has produced in the popular mind, but the already very great changes which it has caused in the mind of the directing classes. The modern ourgeoisie are no longer sure of their rights Or rather, they are not sure of anything, and they do not know how to defend anything. They listen to everything, and they tremble before the most pitiable wind bag. They are incapable of the firm will, the severe discipline and the community of inherited sen'iment which constitute the cement of society, and without which no society has been hitherto able to exist." Here we tastic features of the innumerable accialistic proare reminded that social upheavals have always grammes, and consider only those parts which begun from above, never from below. Was !! the common people who started the great French Revolution? 'Not they, indeed! They had never dreamed of such a thing. It was let loose by the poblity and the controlling classes. This is a fact which, it appears, is still a little novel to many minds, but it will become a platitude when a less summary psychology than that well understood that material events are always the consequence of certain unconscious states of the mind." We know very well what was the general state of the French mind at the moment of the outbreak of the Revolution. It was the same that we see growing up to-day, an emotional humanitar lanism which began with pastoral poems and the discourses of philosophers and ended with the guillotine. This sentiment, apparently so noffensive, it was which promptly led to the weakening and disorganization of the directing classes. They no longer had faith in their own cause. They even became, as Michelet has said, the enemies of their own cause. When, on the night of the 4th of August, 1789, the nobilty abjured its privileges and its traditional rights the Revolution was accomplished. The populace had merely to follow the hints which were thus given to them, and, as usual, they carried matters to extremes. They did not wait long before chopping off the heads of the well-meaning philosophers who had thus shandoned their rights These rights which the nobility renounced so lightly-could they, as a matter of fact, have been defended any longer! Our author would say that, under the circumstances, defence was impracticable. The nobles were under the influence of the accumulated theories and discourses of a century; how could they have acted otherwise than they did? The ideas which had gradually taken possession of their minds had finally gained such empire over them that they could no longer discuss them. The forces which our unconscious desires create are always irresistible. Reason does not know them, and if she did know them, she could do nothing against them. It is, nevertheless, these obscure but sovereign forces that are the very soul of history They kneed man at their will and often make him act in contradiction to his most obvious to terests. These are the mysterious threads which agitated the brilliant marionettes of history, whereof century after century has recounted the expicits and the weakpess

the exploits and the weaknesses.

As the experiment of socialism must probably be made in one country or another, since only experience can cure the people of their illustions our author submits that all our efform should be directed to secure the accomplishment of the experiment in any country but our ewn. I us be holds, the duty of a writer, however small his infinence may be, to do his best to avert such a disaster in his own community. He must give fight to socialism, and retard the bour of its riumph in his home, in order that this triumph may realize itself first abroad. For this he must know the secrets of its strength and weakness and he must also know the psychology of its disciples. To indicate the secrets and the strength that psychology were the oblects of the

standard to Market and Market and American Company of the Company of self-government which they are losing by the tutelage they cry for. If we allow doubt indif-